M 1813
Friday, April 3, 1970
WT GP. IV

MR. NYLAND:

I want to correct what I forgot last Friday -- very little reference to it, however. But I forgot Lotus' birthday, of all things. I don't want to say too much about it. You know what Lotus and Georgie do for us, and all I would like to say; "If you have Armagnac, drink to Lotus, in gratitude." But also today, another birthday again. I don't think we get through with Aries, don't we? Where's Linda? Is she here? And Elkund?

_____:

She's in back.

MR. NYLAND:

Way back? Linda!

Linda:

Yes?

MR. NYLAND:

Oh. So you're there, Linda. A good year, for you? ... What will I do? Tell you first a little bit of the things I believe ought to be corrected; or should we talk about Work; or let me start off with a very interesting little note. Some of you may know the name 'Lorenzo'. Lorenzo was in Seattle, the head of that independent radio station. And I think about a year and a half or so ago he gave it up, and someone else started to run it. You remember, that was the radio station

where ALL AND EVERYTHING was read by Andy. And so after spending some time in different directions, Lorenzo again got hold of another radio station, this time in Los Gatos, where he has apparently a tremendous antenna, by which he can reach the southern part of San Franscisco. And he called on Andy; and he would like to run ALL AND EVERYTHING again on that radio station together with a lin--a little interview that at the time I had with Lorenzo in Seattle; and that the plan is, that since he is connected with Portland radio station, also to have Portland do the same thing. So that is a very good note, and I'm extremely happy about that, particularly when it is in Los Gatos it is in the neighborhood of Palo Alto, Santa Cruz and that whole southern section, which I still think is a very important section of California. What it will yield, I do not know. It will be very difficult to say. Because together with the idea that it is a very good section, it is also a very bad one, because there are people who are smug. Particularly there. Perhaps as a result of the universities in the neighborhood, or the intelligentsia, or perhaps even being spoiled already a little bit by what takes place in California as a whole; which is good fertile soil, but that what is planted is sometimes quite superficial. I want to tell you all that I will not go as yet to the West Coast. There are too many reasons for it to enumerate them all; but I don't think it's the right time. There's too much disturbance, for one thing. I don't think it is right at the present time to leave here, and even if it were for a very short period, I have a feeling that every day certain things have to be attended

to, if we want to make the grade. I will talk about that a little later, because it refers to the different activities, and still, also, to certain attitudes that we have which I believe are not always understood in the right way. But we'll talk about that a little later, after I've played a little bit.

I think that learning real things, is a very long process. I think that, even if one tries, very hard. I don't believe that the progress is in direct relation to the attempts one makes. I think that the attempts, and the results of the attempt are very much dependent on the state in which a person is. And the state in which he is, is dependent on a different kind of progress. If we take ourselves as very complicated personalities, with all the traits we have; and that gradually because of influence of Work, one starts to realize a few things, which you haven't seen before, and which you believe then ought to be changed, or that somehow or other, you have in your mind a certain idea, that how things ought to be, which of course mostly is based on the things you see, and then you don't like. It is really not a good measure, because a thing that's not good simply because when you dislike it, that you start to like it, or change it into something you do like. All that remains still on the Earth, and it doesn't get off it. The different kind of measures that one has to apply for inner Life are quite different from outer life. That is why we have sometimes such trouble. Because one works, one works in a certain way, dependent again on what a person is; how they are; where they are; whatever they may understand of principles of Work; whatever they feel sometimes that is necessary. Even if one says it in

certain words about Impartiality or Neutrality, which of course in itself means already a freedom. So that when we use the word 'Impartiality', it's only to indicate what should be the ultimate results. That is, if we wish to be free, and why do we want freedom? In order to help to develop Inner Life. And then we start to think about Inner Life in terms of outer life, and at the same time, as a result of a loosening up of certain functions within oneself, because of the introduction of that kind of a Neutrality, that kind of Impartiality, such attempts one makes every once in a while, a little bit within oneself is loosened up and looked at from a little different angle, because it is freer. And as a result of such things within oneself, and based, of course constantly, on serious attempts which one wants--wishes to make; that then there is a realization of something quite unusual, and many times very lovely, within oneself. It is almost at times as if one can touch it, but it's ephemeral; it's too ethereal. It belongs to your Inner Life without any doubt; it belongs to Work; it belongs sometimes to the voice of God, of which you hear the sound only, and not the words. And then in your good states, or even overflowing into bad states, you remember that; and you wish for it. And when you are serious and honest, you really wish for it, all the time, because that is how your life will be bound up, that is what you wish. You want to be bound in that sense. You do not mind if your outer world is loosened up and you would have freedom from that; but you will want to be bound by your Inner Life, and such indications which are extremely emotional at

times, so that one feels, and deeply, and one knows, without doubt, one does not know exactly how to formulate it; but there is a realization of such a wish, that one wants to Work and continue. And that what one has experienced does not measure up to one's ability; that is why I say the progress is sometimes so slow, and it depends a great deal on the way we are, that even with one's wish and one's mind, one may not be able to move certain obstacles which are still in the way. And at the same time, through some kind of a strange experience, one sees through the obstacle; and one realizes then what it would be if -- and one gets stranded on the 'if'. If one could see and experience the lights of Karatas; if one could have every once in a while a glimpse of Heaven; if from time to time, there is a possibility of the presence of something of such higher nature than one is oneself. In oneself such a wish is created; one says "Why not now if later on I will have to join that anyhow? Why not now? What is in my way? Why can't I Work?" What is it that I really now ought to do in order to have a satisfaction for myself of that kind of unity - I say then - even forever and ever? Because that's what I wish and I cannot understand that I'm unable. The inability is that a change within oneself is not sufficient as yet; and that even if one has glimpses of Karatas, Karatas is still so far away. It is still a whole journey on the ship Karnak. It is still many discussions between Beelzebub and Hassein. It is long-winded descriptions every once in a while, about descents, and descrip-

tions of conditions as they are, and what they have to do in order to alleviate them. And then comes a tremendously long chapter on America. And ad infinitum, all the different things are discussed and one has to go through it because one says the order is--the order is given, is read it consecutively; and not only once, but twice or three times. And then perhaps at the end there is the mountain pass of Impartial Mentation. That becomes then Karatas for one. That is where the culmination of all the efforts during one's lifetime; having paid for all kind of stupidities and prematurely interfering with the affairs which did not belong to one. You see this is what one has to understand. Even when I have a glimpse of the beauty; it does not mean that I can as yet take part in it. Because who am I? Just a simple little bit of a being, not very much more than just a person who wants to grow up. But he knows it. That is the difference of course, between a person who is unconscious, and a person who has a wish to become Conscious. But the road is long. And one has to continue to talk enough; continue to ask questions; continue to suffer. Because only through suffering, that gradually certain things will become quite clear. And then when it is clear, one has a wish, because that wish must be dependent on the realization which one is, and if that is a state of suffering, then I Work. Do you see the solution to these kind of experiences of a deep, very deep emotional quality, which are assuredly in the direction of Work, and belong to it: because I would not have had them, unless I had known I--it's only because I have known something about Work; that this then comes to the foreground and that my suffering

is that I'm not as yet up to the point where I could actually even utilize it, that I still have to go through a--quite a bit of ordinary, routine affairs, in ordinary life. And that I I have to have patience. And then that suffering I have to use. I use it, by admitting first that it exists and then admitting that it is logical that it exists; that it has a reason for existance. When I understand that logically, I can accept it. Many times I cannot accept suffering when I don't know why, why it even exists, and certainly I don't know why it should affect me, or that I have to suffer and not someone else. But in this case I brought on the suffering on myself, on my own, all by myself, because I have Worked and I have seen things; and then I have had a wish and then I suffer because I cannot have that wish fulfilled as yet. Patience in the first place, the realization that the suffering is there for a definite purpose; that one knows one is responsible even for one's own suffering. Because if you didn't want to take it as such, you would not understand even why such suffering has to be there. It is the discrepancy between the lights of Karatas, and the ship Karnak. And that what brings us from one to the other is the ship Occasion. And one only can see that there is a time length necessary for the growth of Inner Life. It will not be born overnight. It will have to be fed in a certain way, which one gradually finds out, not immediately, not even by reading in a book, only by an experience of yourself; that you knock your head against a wall; that you know that it is not so easy; that you're constantly reminded that Work has to be done. Because if you didn't suffer, you would expect things

to be given to you. That only happens a little bit on Earth; things are given to you. When you leave this Earth, nothing will be given; all things will have to be Worked for. And in order to become acquainted with that kind of idea, we think simply that we are entitled to what the Earth gives us. That's only because we don't know that is taking place when we're unconscious. We say 'I'm entitled to breathing, or to the air.' I don't know why I breathe. That is why I don't know if I'm really entitled to it or not. I say I'm entitled to carry life, because my father and mother gave it, but I don't even know what life is and what I carry until I become sufficiently Conscious of that fact. I don't know what the lights of Karatas are. They are ahead of me, that I know, and I can more or less interpret what I think they are or what I hope they will be. The suffering is there that I cannot be there and I wish to be. But I'm sincere in that suffering and I accept it and then I return. You see I don't want to lif--live constantly in the wish for something which isn't there. This is the strength of one's character. If you continue to wish for something that isn't there as yet, you remain a child. When you can accept the fact that certain things are still going to be, and will be possible, you start to grow up. The acceptance of the impossibility of Work on oneself, at times, is the beginning of the formation of a character which belongs to your Inner Life. The character for outer life can be met by ordinary experiences with your mind and with your feeling in the way they are. But your character which belongs to an individual, is of a different

kind. It is an outgrowing of your Inner Life, into a realm we do not know, and for which we have no measure. But which gradually we start to see by the constant influx on ourselves of what I call light, from Karatas. And the warmth from the planets. You know, when one has done something which is right and you know it, there is a warmth in your heart, and your Conscience approves. When I know I suffer for a purpose, and I accept it, the wish in my heart continues, and it keeps on telling me 'Keep on working, don't wish for the impossible, but have it as an aim when it is impossible. All the possibilities now have to be exhausted and then what is impossible, now, will become possible in the future.' And one asks; 'How long?' And the answer is almo--always 'I do not know.' But Work. This has partly reference to what I listened to last--at the last night's meeting. I like your meeting. Even if it's very confused at times. And even if to certain questions, no answer can be given which may be satisfying. But it will help you much more to exchange that way. Do what you can. Talk the way you can. It is very well conducted. To leave people alone to talk about their Inner Life and whatever there is of the outer life that they as yet don't understand. There's still a great deal of mixing of one and the other. It cannot be helped. But you are growing in wishing to understand each other and to have, to have at least a wish to really see what another person goes through and to try to understand him and in that way then to Work together. A very good level. Not too long, not too short, allowing each other to say what they want to say as well as

they can, not always clear, I know, and much is still by feeling. But out of all of it, you just persist, will you? You just keep on Working, here at the Barn, in your ordinary duties, even if making money is difficult, keep Working, Try to remain honest. Give your money's worth. No idle times. Not too much, not too much superficiality. And when you do talk, try to be open. No one will harm you. When you're honest, and discuss things together in a group, it may be a little difficult sometimes, because such things are close to one's private life. But private life consists of Inner Life and God's life. And one talks about Inner Life, even if it is a little private, one does not have to talk about God: that is your own, and that remains constantly the stimulus, because God is Life. I hope you continue to Work as well as you can.

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MR. NYLAND:

I started out by saying that we have to learn a great deal. The difficulty in learning is that one has the patience to continue to learn, or even to be present to learning. We're engaged in something, I feel, which is right. It's not only ususual. There's something very much at stake in making attempts like this. It is dependent, of course, on the care of the different people. There is no doubt about that. If does not mean that each person can care as much as someone else or as little as someone else. Each person, again, is dependent on what they are. But that is exactly what learning is for; to accomplish or to achieve something that at the present time you don't know

and even you couldn't manifest because you don't know it. You first have to know it. Knowing is not always that you look at a thing and then so-called 'see' it. Knowing is a little further than that, because it may be that an image goes through your eyes and gets to your brain, but your brain may not digest it. Like many things in ordinary life which just pass by, they register, and the eyes do certain functioning. But they remain closed really because they don't take it in. An eye regarding many things are just staring. No penetration. When one don-- wants to grow up. you have to have belief that you are on the road which will lead to your fulfillment. Each person has some kind of an idea of what they would like to become. Whatever that aim may be, sometimes a little superficial, sometimes impossible, because it's sometimes too much blue sky, it depends a great deal on what one is, of course, what one knows one is, not what one thinks one is, your self-knowledge. Your real ability that you say that you are capable of; and then to have the wish to develop such capacities. Because we are not there at all you know. We're almost beginning. We're beginning now to put parallel to one's ordinary life an Inner Life, like another octave to that then on one's ordinary life is a DO, RE, MI, FA, SOL, LA, SI. At FA in one's ordinary life, one gets a shock, in order to then to see that something else also exists which requires attention and has to be developed. That is a shock to the person; that he has to take on an added responsibility. And aside from the fact that a lot of people don't want to do that, sooner or later they will have to face that, because their Inner Life will remain when they die. At the present time,

outer life, when it is developing -- simply to keep to that same kind of symbol -- developing past the FA to SOL, LA, SI, Inner Life starts to develop as DO, RE, MI, and it's parallel to it, and remains dependent on it; dependent on outer life; and the growth of one's Inner Life has to be stimulated constantly by that what you see in your outer life, sometimes missing certain things, sometimes knowing that you have to do something else than what you have done. It has to be based on a wish in your outer life, a realisation of your incompleteness. How much can you dare to see? You know one works with people. Many times your eyes are not open, to what they want to do. You come in, sometimes like a bull in a china shop, not caring, not knowing, not wishing to care, because you are you. Sometimes you think that the world runs and turns around you as a center. I've mentioned the Barn a few times. It still is a question that you read signs; that you conform to certain rules, I've tried to lay down as honest as I can, for the sake of maintneance, for the sake of not harming your own Inner Life. Trying to tell you, by little bits of indications, that you must not forget the importance of the second octave. You can call it your Kesdjanian body, but it is not the same, really, as the Inner Life, because that includes much more; it starts with Kesdjan. And then there is the Barn, and you look, and still I do not know if it becomes monotonous. You have to feel for it. You have to keep on feeling for it. I've asked you about my house. I've asked you for privacy. Don't come unless I think it is right. It sounds so selfish, doesn't it? It sounds as if I at times want to get away from certain things. It sounds

as if I want to be ah--all by myself, and just -- what will you call it -- enjoy myself. To be able to be alone and not to be checked up on, or to be criticised; to be able to spend my time as I wish to spend it. It looks that way doesn't it. As if when I'm tired I want to stretch out because I'm tired. Or if I don't want to do anything, that I don't want to do anything and that I don't want other people to know it. You see, that is sometimes the way it looks. There are also other things. I sit and listen to a tape. There is a buzzer. Someone is on the phone. You know, when I listen to tapes, I try to visualize a meeting. I hear the questions and the answers; and as the tape unfolds, I listen in such a way that I try to answer already and then take it in within myself. And it is a process in which certain thoughts and feelings, considerations, listening to the voice, what it is that is in that voice, try to see it even, in retrospect of course, I wasn't there, and it is not pure retrospect, as even something that has happened and now comes to my notice. I sit and I want to do it right. I'm thinking about a letter. How should I word it? I need a little time. There knocks someone on the door. Of course I say "Yes, come in." There is Firefly, based maybe on some of the tapes. They have to be edited quietly to make sense out of them, so that--that what we wish to publish at least is decent. And in the midst of it, you know what I mean, you know that I don't have that time. Because it is necessary, and it is partly my fault; and it is not that I don't want to continue with it. All I ask is for your consideration. I've asked you to use the telephone for incoming calls; on one wire, not the other. The

bell rings quite often, not for me. And then Jean will have to answer, and then she has to say I'm busy, and you don't believe her. What is it? What makes you think even, that I'd lie? Or that I do such things simply because I feel like it, just one moment, and the next moment I don't? I would change this telephone 9835 to a private line. There will not be a phone in the office. It will be direct to my house. If there is no answer, either I'm not there, or no one is there, or I don't want to answer. If you have a message, you call the Barn. We're getting two wires for the Barn. For all incoming and outgoing calls, and messages, as much as you can, messages; as much as you can, letters. But also, not too long. Children, I have no time! I cannot do it! With all the different things that I'm of course interested in, that I want to do because, God knows, 'How long?' You must try to realize a little bit. I've taken a hell of a lot of things on my shoulder, and I would like to carry it out, but you have to help me. It's not just a matter of taking, taking; it's also a matter of giving, and then using, and see what you can do. It's a matter of consideration. The world is not built around you, it's not built around me, either. There are lots of things I have to do, lots of things you have to do, lots of things I have to work out, for myself, with whatever I can pray for. There are many things you have to work out for yourself without praying to me. You understand what I mean; I love you. But you must know that there is still something of my life left that has to be used. And you must not misuse it, or force me to answer when perhaps it may not be necessary. When it is necessary, I'll go to the

end of the world for you. But you must remember it. All of this comes out in your respect for the ideas, for Gurdjieff. Not necessarily even for me, I much rather have you have respect for the Barn, for tools, for cars, for each other, to make sure that you can do certain things with enthusiasm, with a real wish, with an endeavor to do it right, with devotion if you can. The activities, the Barn activities, they rewi--require time. We are not rich; we try to manipulate things. And so when there are certain things that you would like changed a little bit, a little bench here or something, will you please look first at what is the state of your finances. Will you try to live as simply as you can, when you still owe money. Several of you as activities are still in debt, even ordinary accounts payable, not considering investment because that is a special kind of a thing, and the ten percent tithe, you know, it sometimes isn't there. I don't blame you, but don't think it is necessary to have an extra little table, when you have one, even if it wobbles. When you can do with a little less paint maybe, but hang a cloth over something that may need paint. Do with less if you can. Don't think it is necessary to spend money that way. Each person has to consider his business; what it is and how it stands, and where you are, and what time is required. Don't spend money unnecessarily, because it has to come out of the general fund most of the time. It's not that I want you to be hungry, or even saying you have to persist in work that is not commercial enough. But also about that, one can talk. I also would like to make a rule, if you want to understand it. We have facilities now, here and there. For

instance, let's say, the pottery. What is the purpose? I put it to you very bluntly, is to make pottery that can sell. We don't have books in the bookstore, unless they sell and if they don't sell, we get rid of them. We don't have stuff in the bakery which stays on the shelves. It has to sell. The railroad store has to sell whatever inventory there is, and we buy new things because we know they can sell. You see it is that way also with the pottery. We make pottery to sell. The accent is on commercialism and art. Enthusiasm, wishing to do it well, to create, to make beautiful things, but there is one test for us, that it has to sell. Attempts have to be made and maybe very small sales, but something has to show. Otherwise it's a hobby. Or it is a little school. I don't want materials to be used for making certain things when in the end they are wasted, or all they do is to give you a little dexterity. I'm not interested in dexterity at all. I'm interested in utilization of dexterity in order for all of us to wake up. The accent is still Work on yourself, not even on Barn activities. The accent is to become a Man in the sense Gurdjieff means it and to use whatever you do for that purpose. And for that reason I make that little rule, that it has to qualify as a salable article, otherwise your art may go all over the place, but I have no interest. You must understand that my interests are very limited. They only have to do with the possibility of a man to grow. I used to be interested in a variety of many, many things in my ordinary life and I've gone, in some, in a certain direction and I've left one after the other when for me they became a little exhausted; that is, I got out of it

what I wished. And now my interest is very narrow. I look at the person as a human being. And then in me there is a wish that such a person would know the truth about himself, and that with this truth there could be, parallel to it, a certain desire which is kindled in order to make out of that what he is, something else. And then I dare to say I wished that he could become acceptable in the eyes of the Lord. That's a very strange statement to make, because who am I to know anything about the eye of the Lord? And still I hold it up as an ideal, because you see, I'm in exactly the same way. I go in the same direction. And when I talk, I talk about what I believe is the eye of the Lord and His glory. Have a good weekend. To Gurdjieff.

END TAPE

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